

*Pam 95*

Dr. *W H I T F I E L D*'s  
**S E R M O N**

Preach'd before

The **U N I V E R S I T Y**

**O F**

**C A M B R I D G E.**

**A U G U S T I. 1724.**

Dr. W. H. T. F. L. D.

FERMON

Booked below

THE UNIVERSITY



A. M. E. L. D. G. R.

AUGUST 1884

*Christian Liberty.*

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10.

A

# S E R M O N

Preach'd before the

U N I V E R S I T Y

O F

C A M B R I D G E

At St. *M A R T*'s CHURCH

AUG. I. MDCCXXIV.

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By *JOHN WHITFIELD*, D. D.  
Fellow of TRINITY COLLEGE and  
Rector of DICKLEBURGH in NORFOLK.

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C A M B R I D G E.

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Christian Library.

A

SERMON

Preach'd before the

UNIVERSITY

OF

CAMBRIDGE

At St. M. Church

Aug. XIV.



By JOHN WHITFIELD, D.D.  
Fellow of Trinity College and  
Rector of Dickenson in Northampton.

CAMBRIDGE

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## G A L. V. I.

*Stand fast therefore in the Liberty wherewith  
Christ hath made us Free, and be not  
entangled again with the Yoke of Bon-  
dage.*

**T**HE Context has a various Reading, which it may not be amiss to take notice of. The Alexandrine with other antient MSS, Versions and Fathers join the First words of my Text to the last of the preceding Chapter in this manner : C. IV. ult. ἡμεῖς ὃ ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας, τῇ ἐλευθερίᾳ ἣ Χριστὸς ἡμᾶς ἠλευθέρωσε ; and then C. V. I. στήκετε ἐν, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. If this Reading be admitted, the Translation of the whole passage must run : *So then brethren we are not children of the bond-woman, but of the Free-woman, by the freedom wherewith Christ hath made us free. Stand fast therefore, and be not entangled again with the Yoke of bondage.* Dr. Mill, as well as Others, approves of this Reading, for Reasons which I have not now leisure to produce. But it is certain, that

A which

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which Reading soever is prefer'd, the meaning of our Apostle in Either of them is still the same.

The *Galatians* whom *St. Paul* had lately converted, had been misled by some Judaizing Christians into the Opinion that Circumcision was necessary to Salvation. These Zealots for the Jewish Constitution had almost persuaded them out of their Christian Liberty, and made them willing to submit to Circumcision, and to all the ritual Observances of the Jewish Church, as necessary still to be kept under the new Oeconomy of the Gospel. They had been too easily prevailed on, tho' many things concurred which might incline them to it: The Jewish Converts did still observe the Law even after their Conversion: The Apostles continuing at Jerusalem did themselves frequent the Temple-worship: *St. Paul* himself enter'd into it in view of satisfying his Country-men, after having *Shaved his Head*, and perform'd the other Ritual Purifications required of such as had a Vow. In the Case before us, it might seem plausible enough at first sight to argue, that the Rite which God himself had Instituted and enjoined to the Patriarch *Abraham*, and afterwards to the *Israelites* or *Jews* in token of the Covenant which He made with them as his peculiar People, should be retained in the Christian Church, in token of the Covenant which Christ had renewed to all the Seed of *Abraham*,

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*Abraham, in whom all the Nations of the Earth should be blessed; to all the Heirs of that Faith by which He was justified. This was one of the earliest Controversies in the Church, agitated with exceeding warmth, begun by some of the Pharisees, who notwithstanding their Belief of Christianity were still Zealous for the Law. How weak is Humane Reason unguided by Revelation in it's Sentiments of Religious Matters? The Apostles and Elders assembled at Jerusalem some few Years before, had with the Direction of the Holy Ghost, made a Determination expressly contrary to this Doctrine: Act. XV. "that They who from among the Gentiles were "turned to God, should not be troubled with "the Ritual Observances of the Law, except in four necessary Things; the Abstaining from Meats offered to Idols, and from Blood, and from things strangled, and from Fornication: from which (it is decreed) if they kept themselves, they should do well.*

The Apostle endeavours in this Epistle to convince the *Galatians* by many arguments of the Perniciousness of this Error: Particularly from this consideration; that by being circumcised, they obliged or bound themselves to perform the whole Law of *Moses*; this ceremony having been appointed by Him, as a Sign and Token of that Obligation. I testify, says He, *v. 3. to every man that is circumcised, that He*



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*is a Debtor to the whole Law:* the force of which assertion is; "I repeat here what I have  
"continually Preached and bore witness to, that  
"Every one who yields to be circumcised ac-  
"cording to the Institutions of the Law of Mo-  
"ses, in obedience to the novel Doctrine, that  
"now under the Gospel, there is no Salvation  
"without it; He is under an Obligation to the  
"whole Law, and is bound to perform every  
"jot and tittle of it; which certainly was an  
intolerable Yoke, whereto the State of Chri-  
stian Liberty is opposed in the Words of my  
Text.

The Apostle shews the *Galatians* by his al-  
legorical History in the preceding Chapter, that  
They who were Sons of *Agar*, *i. e.* under the  
Law given at Mount *Sinai*, are in Bondage,  
and intended to be cast out as she and her Issue  
were; the Inheritance being designed for those  
only, who are the free-born Sons of God, under  
the Spiritual Covenant of the Gospel. This is  
the Ground of the Exhortation in my Text,  
to take care to preserve themselves in that ex-  
ceedingly valuable State of Freedom. To the  
same purpose St. *Peter* expostulates with the Ju-  
daizers, Act. XV. 10. *Now therefore why tempt ye*  
*God, to put a Yoke upon the Neck of the disciples,*  
*which neither our Fathers nor we were able to*  
*bear?* Do ye call in doubt, whether God would  
have the Gentiles to be circumcised, whom He  
hath

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hath already elected and called, and to whom He hath given his Holy Spirit? "*Would ye impose upon their necks a Yoke of Servitude, in attempting under Pretence of the Divine Authority and of this Council, to transfer upon them a Necessity of keeping the Law, which never had been obligatory to them, but only to the Israelites; and which it was a Task extremely difficult for us or our Fathers to perform, because of the very great Number of it's Ritual Precepts: Would it not be exceeding hard and severe to impose so grievous a Burden upon such, as God has left exempt and free from it?*"

If this Doctrine or Opinion were well grounded; Justification and Salvation would depend not upon Christ and his Institutions, but upon the Performance of the whole Law; Obedience is transfer'd by it and turn'd back from Christ to Moses; St. Paul therefore in the verse following my Text, says, *if ye be circumcised, Christ shall profit you nothing.* "I who have taught the Faith among you, do positively pronounce, that if you depend on Circumcision and legal Observances for Justification, Christ will stand you in no stead: Ye frustrate and annul the Benefits He has procur'd for you; ye disclaim all Right and Title to the Covenant of Grace. This Reasoning is confirm'd in the III. Ch. by it's being shewn, that All who

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who expect to be justified by the Law, without the Faith of Christ, are still involv'd under the Curse which the Law it self denounces for every Sin they are guilty of; and being guilty of some transgression or other, they must still remain liable to that Curse, and so be far from being justified. The same is proved by that known testimony of *Habakkuk*. Chap. II. v. 4. *The Just shall live by his Faith*. Believers are justified according to the Terms of the Gospel; whereas the Law makes no account of Faith; it admits of no Justification, but on condition of legal Obedience, the performance of every thing required by it. It is evident then, that Christ hath Graciously interposed to take away the Curse of the Law, by submitting himself to the Curse of hanging on a Tree. By this means the Favour bestowed on *Abraham*, of being justified by Faith and not by legal Observances, is communicated to the Gentiles, who believe in God as *Abraham* did. Justification therefore is not *by the Law of Works*, but *by the Law of Grace*; it is by the gracious Terms of the Gospel-covenant; viz. a true Repentance and a sincere Obedience. Upon the Whole then, What can be clearer, then that the Jews had no Title or Pretence to be the People of God, more then the Gentiles had under the *Messiah*? Their lineal Extraction from their Father *Abraham* gave them no higher



a Ground of Glorifying now, nor of esteeming themselves as placed above them in the time of the Gospel. Because even *Abraham* himself was justified by Faith, and so had not whereof to glory: For He who is freely justified, who is graciously Pardoned; He who receiveth Righteousness as a Gift, hath no reason to Glory, but only He who attaineth it by Works. It cannot indeed be denied, that They alone who had Faith, were regarded in the sight of God, as the Seed of *Abraham*, to whom the Promise was made; How can it be question'd then, that the Blessing of Justification was intended for the Gentiles and was bestowed on them as well as on the Jews, and upon the very same Ground, the Righteousness of Believing?

The Doctrine of Christian Freedom from the Jewish Rights being of such importance; I shall accommodate it to the Ground of this Day's Solemnity, after having cleared it from the Misinterpretations, as well as pointed out the Encroachments which have been made upon it.

I. Christian Liberty is not a License to Sin. Many of the Sectaries incline and give into this Notion; that the Law, by which they ordinarily mean the Law of Nature, is abrogated by Christ, who hath set us Free from any necessary Obligation to observe it. They would ground this strange Opinion upon some expressions of St. Paul,

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*Paul*, where he asserts our being freed from the Ritual Observances of the Mosaic Law; and confirm it by Inferences drawn from the Doctrines of Absolute Decrees and irresistible Grace. They fondly imagine Sin to be hereby annihilated, and that an elect set of Men may be spotless, notwithstanding the Irregularities of their Lives. This gross Error sprung from mistaking the Apostle's meaning in divers passages, is what He has particularly guarded against in this very Chapter: Where from the mention of the Liberty, to which Men are called under the Gospel, he takes occasion to caution them in the use of it; exhorting them to a true Christian or Spiritual Life; shewing the difference and contrariety between That and a carnal Life, and assuring them, that though the Gospel be a state of Liberty from the Bondage of the Law, yet that this Liberty ought not to be mistaken, as affording an opportunity, in the abuse of it, of satisfying the Lust of the Flesh; that the Obligation being to serve one another in love; and the whole Law of Duty towards Others being to Love our Neighbour as our selves; it is directly opposite to these Laws *to bite and tear, or devour one another*: that if we be conducted by the light that is in our minds, We shall not give up our selves to the works of the Flesh, whose inclinations and desires and impulses are contrary to those of the Spirit. *They are manifest* (says he) *such*

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*such as these; Adultery, Fornication, Uncleaness, Lasciviousness, Idolatry, Witchcraft, Enmity, Quarrels, Emulations, Animosities, Strife, Seditions, Sects, Envyings, Murders, Drunkenness, Revellings, and such like; They who are guilty of these cannot inherit the Kingdom of God. They who practise the contrary Vertues do belong to Christ, and are his Members and have crucified the flesh with it's affections and lusts.*

The same Doctrine is taught by our Apostle on another occasion, *Rom. VI*, where having magnified the Free Grace of God, whereby Men having lost their original Immortality by the Sin of Adam, were again through Christ restored to that Privilege: from whence a wrong Inference had been drawn, to mislead the Gentile Converts, *viz. Therefore let us continue in Sin, that Grace may abound*: He shews, that the Contrary of This should have been the Inference; that even the Ceremony of Baptism, wherein they were typically buried with Christ, might teach them, *that they ought to dye to Sin, and rise again to Righteousness, as He rose to live to God. Nothing but Death was the Wages of Sin.* A sincere endeavour after Righteousness, tho' not attain'd to, would despoil Sin of it's Dominion, which should not bring Death upon them: Because they were not under the Law, by which Death was allotted to every Transgression; But under Grace, which by Faith in Jesus Christ,  
B justified



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justified them from their many Transgressions unto Life Eternal.

II. Freedom from the Bondage of the Mosaic Law, does not infer the unlawfulness of complying with such Ceremonies or Ecclesiastical Constitutions, as tend only to preserve Decency and Order in the Public Worship. God gave *Moses* as a Law-giver to the Jewish People, who in his Law, according to the strictness of his fidelity, defined and limited all the minutest circumstances of the Jewish Worship; and in constituting the Tabernacle, the Type of the Christian Church, He ordered and fashioned all things exactly according to the *Pattern which was shewed to him in the Mount*. Undoubtedly God would have the Jewish People to be under that Mastership and Discipline in the Mosaic School, as a certain Yoke of Servitude or Bondage, whereby they might be so kept and restrain'd within the limits of Duty, as that very few things might be left free to them. But now since *Jesus Christ*, the most faithful Interpreter of his Father's Will, has himself made exceeding few Laws of Rites and Ceremonies, we rightly gather, that in the Modes of Worship it is permitted and lawful for all Churches and their Governors to prescribe and establish, according to the propriety of times and places, such things as may seem most useful and subservient to Order, Decency, Edification and Peace. The celebrated

brated Canon of our Apostle requires all This : In the Place where he gives it, 1 Cor. XIV, He thus admonishes them in regard to their decent and orderly Exercising of their Spiritual Gifts: *For God is not the Author of Confusion, but of Peace, as in all churches of the Saints.* Can this Peace be settled without Rules, or Forms and Circumstances? Must not the Church be invested with such a Power as to be able to prevent or appease the Hatreds, Quarrels, Contumelies, Tumults, which might otherwise arise from different Modes of Worship? Are not both the Parts and the Times of Divine Worship to be so disposed, as may seem most conducive to the Glory of God and the Edification of the Church? Decency is opposed to Vanity, Sordidness ~~to~~ Luxury; Order to Confusion and Disturbance. Laws in regard to these must be establish'd every where. Obedience is Strictly enjoined to the Rulers and Governours of the Church, who have the Right of leading, persuading, instructing, but not compelling; for this very End among others, that the Things which they shall establish as decent and orderly in Public Worship, may be observed and complied with: No Church can subsist without this Power. All Churches have claimed and exercised it from the Times of the Apostles. The great Ends which are secured and preserved by it, may be easily distinguished from such Tyran-

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nical Edicts as bind Men's Consciences with Precepts as necessary in themselves. The pious Laws of the Church are quite another thing, being serviceable to *Decorum* and seemliness; Order and Discipline being contained in them: They do not bind the Conscience, precisely and against every event, to the very things which are indifferent; but not to condemn the Will of the Law-giver, not to occasion offence and Scandal: these are the necessary Duties of Charity; These by virtue of the Divine Law are for ever to be observed.

III. The many Ceremonies of the Church of *Rome*, seem very much to encroach upon our Christian Liberty, being a Yoke not much lighter than that of the Mosaic Law. The Bloody Rite of Circumcision, it is true, is in one respect heavier than those of that Church, because of the Pain attending it: But if the Number and Variety of them be considered, we shall find them not to come behind the Jewish. The outward Pomp and shew and the glittering splendor of These She has principally imitated. She has indeed wantoned, regaled, been luxurious in making new Laws and in passing beyond the Bounds which the Word of God ~~had~~ had set. We deservedly condemn such Tyranny in Human Constitutions, as by innumerable Edicts and immoderate Exaction of them, has wonderfully tortured wretched Consciences, and  
as



as it were by half burying Christ, has brought Divine things back to the Jewish Figures; so that We do not without reason accuse that Church of erecting a kind of Judaism, which Christ had abolished, in her Worship. Why are these outward Observances cultivated without Number, in *Masses*, Processions, Exorcisms, Postures, Chrisms, Cringes, Vestments frequently changed in the same Service, ceremonies not understood, a kind of Theatrical Scene or Magical Inchantment; when they can serve no higher Ends, then to amuse the Eye of the Beholder, or to attract Veneration to the Minister, or to promote the Ends of Avarice by procuring to him filthy Lucre? Indeed a good Number of these Rites should be rescinded, if it were only to hinder a profane and Sacrilegious Marketing or Trading from being exercised in the Church. The Spiritual Worship of God under *Moses* was shaded and in a manner involved in a multitude of Ceremonies, which being abolished, there ought to be a greater Simplicity, as well as a Spirit and Truth of Worship, an essential Devotion, a vital and real service. Our Lord told the Woman of *Samaria*, that He, the Messiah being come, there was an end of confining Divine Worship to that Mountain or to the Temple at Jerusalem; that henceforward "*the true Worshipers should Worship the Father in Spirit and in Truth.*" If this Dissimilitude

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litude be confounded, the Order is overthrown, which Christ has Instituted and Established. If some Ceremonies be useful as a Help, they should be such as serve to illustrate Christ and his Doctrine, not to obscure him: Few Ceremonies have been given us by Divine Institution, and Those not at all laborious or painful, that they may represent Christ as present to his Church. The great Number among the Jews was representative of Him absent, not indeed in his Vertue or Power, but in the manner of their signification. If a due Measure be retained, a proper Limit kept, in the appointment of indifferent things; they must be Few in Number, Easy to be observed, and have a just Dignity, an evident Clearness in regard to What they signify or represent.

IV. The Church of *Rome's* imposing Doctrines to be believed as necessary to Salvation, which have no foundation in Scripture, is an intolerable Yoke, worse than that of the Mosaic Law. Our Church in her *VIth* Article makes "this Declaration. "Holy Scripture containeth  
"all things necessary to Salvation: So that  
"what is not read therein, nor may be proved  
"thereby, is not to be required of any Man,  
"that it should be believed as an Article of  
"the Faith, or be thought requisite or necessary  
"to Salvation. The Scripture indeed is the only Rule of Faith, the only Rule of Divine Truth

Truth; All Doctrines must be tried by this Touchstone. All the Questions of Controversy which have arisen in the Church, have been grounded upon taking different senses of Scripture, which is a plain Confession on all Sides, That this is the only true Rule of Determining. We who have reformed from the Errors of *Rome* are obliged to have Recourse to no other Authority besides This, and to define Nothing but what This evidently shews. If a point of Faith or Doctrine be proposed as deduced from hence, We must go to the sacred Fountains to see whether it be purely and genuinely derived from *them*, exclusively of which no Infallibility is to be found. "Popes ( says the "Learned *Chillingworth*) are against Popes, Councils against Councils, some Fathers against others, the same Fathers against themselves, a Consent of Fathers of one Age against a Consent of Fathers of another Age. — No Tradition but only of Scripture, can derive it self from the Fountain; but may be plainly prov'd, either to have been brought in, in such an Age after Christ; or that in such an age it was not in. In a word, there is no sufficient certainty but of Scripture only, for any considering man to build upon. Ch. VI. Sect. 56.

It cannot be contested, that Controversies have been numerous in almost every Age, by which



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which not only Charity has been diminished, violated, extinguished; but matters of Faith have been puzzled with obscurity, the Learned Dust of the Schools having been sometimes so thick as hardly to be seen through: nor can it be denied that as Temporal Power and Humane Authority have arisen to a more elevated Height, a Regard has been too frequently had to Worldly Prospects: A very eminent Instance hereof, without recurring to others, we have in the Pontificat. The first Bishops of *Rome* made no farther Pretences to Authority, then what did necessarily belong to their Episcopal Office; of feeding the Flock of Christ, which was committed to their care. The Terror of Persecutions vanishing and Christianity becoming triumphant, the Bishop of the Imperial City began to shine with some Lustre; his Jurisdiction by the common consent of the Fathers was extended over the suburbicarian Regions, reaching to the distance of one hundred miles from *Rome*; and This for a long time was the utmost Extent of his Claim. But the Seat of the Eastern Empire, upon the Division of the whole, being fixed at *Constantinople*, the Bishop of that See began to regard himself as upon a level with his Brother of *Rome*; who not enduring to demit from such an exalted Eminence, as the admitting of a Rival would imply; soon took it into his head to consider that *St. Peter* had been

been at *Rome*, and he resolved to lay full Claim to all the Prerogatives, Powers, Privileges, which he imagined, might in any wise appertain or be ascribed to that Prince or greatest of the Apostles. He could then reign without a Rival, and assume the most glorious Titles as *His Successor*. He arrogated to Himself what our Lord had said to *Peter* and commented thereon to serve the Purposes of a complete Supremacy. He must be the Rock of infallibility upon which the Church is built; altho' that Rock by an allusion to *Peter's* Name, was quite another thing; viz. *Peter's* Noble Confession of Christ's being *the Son of the Living God*. The Keys of the Kingdom of Heaven must have been given peculiarly to Him, as the Fountain of all Ecclesiastical Power, altho' they were communicated not to *Peter* only, but to all the Apostles also, and to their Successors in the Ministry to the End of the World. He must be the Universal Pastor of the Church, Christ's Vicar upon Earth; because Christ had thrice ordered *Peter* to feed his Flock, *his Lambs and his Sheep*: evidently stirring up his Zeal and diligence in the Discharge of his Pastoral Office, and repeating the Exhortation thrice, to remind *Peter* of his having thrice denied Him.

V. The Church of *Rome's* imposing Doctrines and Practices contrary to Scripture, or manifestly absurd, is downright Impiety and Apostacy.

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cy. Our Blessed Saviour had said in the Institution of the Eucharist, of the Bread; *This is my Body*; as well as of the Cup; *This is my Blood*: figuring thereby his Body dead, as well as his Blood poured out in the expiatory Sacrifice which He offered *to take away the Sins of the World*. But behold! here is now the greatest of Mysteries: the Elements, notwithstanding the clearest Evidence of our Senses, are miraculously changed. All Sense, all Reason must be stifled; Here is the very Body which suffer'd at *Jerusalem*, which is now in Heaven, which is in numberless Places of the World at the same time, wheresoever a Priest is ready at hand, to mutter the Consecration. The Wafer is then a God; It is adored as a God with the lowest Prostrations; It is honour'd with the highest kind of Worship, that of *λατρεία*, the very grossest of Idolatry. But how great and resplendent is the supposed Power of Him, at whose Word and Nod a God is made! I might go on to instance how the Public Exercises of Religion are enervated and confounded by being performed in an unknown tongue. If one Language only were necessary for Liturgies throughout the World, the Greek of all others might claim the preference, which had the most ancient Liturgies written in it, and wherein the New Testament it self was originally written. But the Truth is, Latin being understood in the  
Western



Western World by the Extensiveness of the *Roman* Empire, it was necessary, that the first Liturgies of these Churches should be in that Language: which gradually going into disuse, yet Superstition would not suffer it to be altered to what was vulgar. A greater Majesty is supposed to be in the Offices from their not being understood; the Priest is more regarded as a Mediator, or intrusted Intercessor with God, who alone performs all things with God in behalf of the People: For these causes, this absurd Worship is kept up, wherein the People, properly speaking, bear no share, and expressly contrary to the Doctrine of St. *Paul* in 1 *Cor.* Chap. XIV, throughout which he fully condemns and exposes this unedifying Practice. I might ask a Reason of that wicked Cruelty, which keeps the Sacred Books also in an unknown tongue, and denies the use of them to the People; whose Duty it is to search them, and who justly lay claim to this Sacred Possession as a Christian's Birthright: The Dread of Heresies may be alledged; the true Reason is, the Fear of a prompt Discovery of Errors and Corruptions. I shall not insist on the other Instances: such as denying the Cup to the Laity, and thereby perverting the very institution of the Eucharist, an essential Part whereof is, Commemorating the Blood of *Christ* actually shed for us: nor on the Abomination of Worshipping Angels and Invocat-

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ing Saints; which supposes finite Creatures present every where, and appointed Intercessors with God; in diminution of the Glory of our great High Priest, as well as of God himself, who alone is the proper Object of our Worship. Lastly, I shall not inveigh against the notorious Practice of Worshipping Images by Kissings, Cringings, Prostrations and Prayers said before them: nor the Abuse of Crosses which are adored continually, and used frequently as a Spell: nor Relicks, both imaginary and absurd; nor many Others which can only tend to the Nuture and Increase of an amazing Superstition. The View we have taken is sufficient to prove, that the Church of *Rome* in these cases acts directly contrary to the Authority of Scripture, that She causes the greatest Absurdities to be swallowed, and that consequently She is guilty of downright Impiety and Apostacy. Surely all This is a much greater *Yoke of Bondage*, than all the Ritual Observances which *Moses* had enjoined.

VI. And Lastly, The Persecuting Spirit of the Church of *Rome*, is not only inconsistent with our Christian, but even with our Civil Liberty also, being an introduction of Tyrannical and Arbitrary Power, without which, Persecution cannot effectually be carried on.

That Church is so intoxicated with Her boasted Infallibility, that to secure the Interests of it,  
She

She assumes an Authority of dispensing with some of the most Solemn Laws which God hath given us, either by Nature or Revelation. The Rules of Humanity, the Obligations of Justice, the Duties of Mercy and Charity must bend and even vanish, if they stand in competition with this Darling Principle. Whosoever of her Sons dares call any of her Decrees in question, or presume to make the least Pretensions to *the Freedom where with Christ hath made us Free*, or attempt even for himself and in private only, to shake off somewhat of the *Yoke of her Bondage*, must be punished, ruined, extirpated, as soon as known, with an outrageous Cruelty, miscalled an Holy Zeal. See the Rods and Axes, the admirable Accommodations of Prisons and Tortures and Gallies in some of our Neighbour-Nations; See the amazing Horrors, the unparallell'd Barbarities, the even wanton Cruelties of the Inquisition in Others! These dismal Efforts of bitter Zeal and fiery Persecution could never be exerted or allowed of, amidst a Free People: Princes therefore must be made Arbitrary, and the Liberties of whole Nations subverted, if they stand in the way of Popery. These must be bred up and supported in Principles of Tyranny and Bigotry, that so the Holy Cause may be triumphant without entertaining the least Dread of Opposition. All things surely must ply and bend to the despotic sway of an absolute Monarch;  
under



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under whom no Rights and Privileges can be maintained as Sacred and Inviolable. His Will and Pleasure must be unlimited, unrestrain'd, and above all Laws; and These must be superseded and dispensed with, whensoever they appear to have a contrariety or are opposite to That. It cannot be denied, that if Civil Liberties be safe and flourishing, the Ravages of Persecution cannot be carried on to effect: Because Privileges will be pleaded and Immunities will be asserted and vindicated to gain Protection. Is it improper to reflect, to how many Distresses, Injuries, Oppressions, Calamities, the Subjects of of an absolute Prince, especially if a wicked man, are continually obnoxious; either through the Ends of his Passions, or to serve the separate Interests of his Cabinet, or to appease his inextinguishable Thirst of a False Glory? It is evident that the Prince who governs his People by Law, confining himself within the Limits of it, is Happy, and He makes his People Happy: They enjoy all the Advantages of a despotic Sovereignty without it's Miseries: Their Industry is excited and encouraged by the Safety of their Property: They will be continually making great Advances in Trade and Commerce, the Springs of Opulence and Politeness: They must regard Him as their common Father and Benefactor, and He will delight in their Prosperity, and Glory in their Greatness as his  
Own,

Own. The affecting Encomium which *David* gives of *Saul*, may truly be applied to such a Prince: *Ye Daughters of Israel, — He hath cloathed you in Scarlet, with other delights; he hath put on ornaments of gold upon your apparel.* These with innumerable others are the Happy Consequences of Ruling and Reigning by Law. Certainly Law is the Establishment of Order; the Preservative of Justice, Fidelity and Truth; the Prop and Sanction of every Vertue. “Of Law (says “the incomparable Mr. *Hooker* in a kind of Divine Rapture) no less can be acknowledged, than “that her Seat is in the Bosom of God, her “Voice the Harmony of the World; that all “things in Heaven and Earth do her Homage; “the very Least, as feeling her Care, and the “Greatest as not exempt from her Power; both “Angels, and Men and Creatures of what kind “soever, though Each in different sort and manner, with one Uniform Consent, admiring “her, as the Mother of their Peace and Joy. [*Eccles. Polit. End of B. 1st.*]

Surely We cannot but perceive and feel our own prosperous Condition; since by the Blessing of God, we enjoy both Christian and Civil Liberty in so great a degree; which are ensured to us by the happy Succession of his Majesty to the Throne as upon this day.

The Church of *England* is the Glory of the Reformed Churches. The Gospel is taught by  
her

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her in it's greatest Purity ; her Hierarchy is formed upon the Apostolical Model ; her Ceremonies are few, significant, and not burdensome ; her Liturgy is admirably well suited to the Purposes of a true and Spiritual Worship, without the least approaches to any kind of Idolatry or Superstition. The Holy Scripture is her only Rule of Faith, and She appeals to it as the Touchstone of all her Doctrines.

Our Civil Liberty is founded and established upon the Laws, which the Regal Authority executes. By these We are exempt and free from the grievous Exactions and Oppressions of Despotic Power : The King can do no wrong ; He may disseize no Man, ( as the Lawyers speak, ) Even his Exigencies cannot be supplied without our own Consent given by Representatives. The Laws shelter us from the Attacks of those Men, whose Lusts and Passions neither Reason nor Religion can restrain : an Appeal lying to These against the most outrageous and Powerful Oppressor. By the influence of these our Manners are regulated, cultivated, polished, and all the Arts of Civil Life are taught, to render us agreeable and useful to Each other : To these especially We owe ascertained Opportunities of appearing before God to Worship and to Praise him, to hear his holy Word, to partake of his Sacraments, to be instructed and directed in the Rules and ways of Righteousness,

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conducive to the Peace of this Life as well as to the Joy of the Life Everlasting.

Shall such accumulated Blessings be overlook'd and despised by those who wish or endeavour the Restitution of Popery and Arbitrary Power? For, can they reasonably propose any other End, when this inevitably would be the Consequence of an Attempt Successful to their Wishes? Do not the Managements of that unhappy Prince, fully prove this, whose illegal and oppressive Proceedings in behalf of Popery, did fill the Breasts of our Fathers with so much Concern and Anguish and Horror, as to cause them to see, in spite of their utmost Tenderness, the absolute necessity of concurring in the Revolution?

We have undoubtedly Reason to fulfill the Duty of this day, in putting up our Solemn Prayers, our holy Vows and ardent wishes for a Blessing upon the King, and for the Conservation of Him and the Royal Family: Supplications for Kings are in effect, for all kinds of Temporal Felicity: Is not the Blessing of a good and prosperous Reign to be reckoned among such as are the most universally agreeable and entertaining? All Europe has an Eye upon King GEORGE, as holding the Ballance of Power in it, and promoting a General Tranquillity. He is continually watchful for the Good of his People. We of this Learned Body have been sharers

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of

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of his Beneficence to such a resplendent degree, as is above the Example of any of His Royal Predecessors. It were needless to insist upon the Instances of it before our Eyes: either the admirable Library which He has given us, or his Encouragement to the Beautiful Structure founded upon that Gift: as well as his magnificent Establishment of a Professor, in Each of these Famous Universities, the better to qualify Men of literature for the Discharge of Public Employments: It would not be difficult by particular Instances to exemplify his general Goodness towards his People. But I venture to affirm and predict that He and his House are and will be under God, the Author of all Good, the happy Instruments of the Prosperity of Great Britain. So many flourishing Branches sprung from his Royal Stem naturally suggest This. These are such Pledges of the Divine Favour as may encourage us with the comfortable Prospect of not wanting One of this illustrious Line to adorn the British Throne; to deliver down to our Posterity the Invaluable Blessings We are possessed of; and to hinder us from being *again entangled with the Yoke of Bondage* from which we were at first freed by the Reformation: and again were rescued from the danger of, by the Revolution. We now behold the Grandson of that renowned Queen of the Royal Family of Great Britain, who abandoned the Glo-

Glories of a Crown, and even suffered the loss of all things, for the sake of the Protestant Religion, become under God, the most Powerful Protector and Defender of it, in reigning over a free and an opulent People. We conclude, as there is the greatest Reason, with Praying, that all Enterprizes, either against the King, or his House, or against our Religion and Liberties, may perish and be brought to nought.

T H E E N D.



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